

The Bombay Guardian.

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WEEKLY REVIEW.

—WE were glad to see in the *Bombay Gazette* the other day a candid and appreciative article on Missions in India, giving due credit to the testimony borne by intelligent witnesses regarding the influence which the Gospel has already exerted in this country. It has been too much the usage of secular papers in India to speak of Missions disparagingly, apparently under the impression that the only way to show candour is to favour the views of those who oppose us. Candour consists in recognition of the truth, whoever follow it and whoever reject it. It is no discredit to a man to show that he decidedly sympathizes with a good cause, even when this cause is spoken against.

—ANOTHER shocking murder has been committed in Bombay, and again by Parsees. In the Fort, very near the office of our contemporary who was so much discomposed the other day by a bad case of wife-beating in England, two Parsees brutally murdered a young Parsee woman last Saturday evening. Considering the smallness of the Parsee community, they figure very frequently in capital cases at our High Court Sessions. A little of the horror which they reserve for those who leave Zoroaster for Christ, might be well bestowed upon these criminals.

—At the meeting of the Bombay Missionary Conference last Monday, the Rev. J. V. S. Taylor of Borsud, and the Rev. Mr. Boerresen of the Santal Home Mission, favoured the meeting with accounts of the interesting work that has taken place in their several localities. Notices of these movements have already appeared in our columns. The hand of the Lord has been signally displayed in the work among the Santals; the first converts were brought by one who had been himself awakened by a dream. They were taught that the Lord himself would give them the evidence of their acceptance, the assurance of forgiveness, the witness of the Spirit witnessing with their spirit that they were born of God; they sought and found; and this personal realization of their union with Christ, had the usual effect of making them workers for Christ, filling them with love to their fellow-men and desires for their conversion, and belief in the possibility of their being converted. Thus every believer becomes a missionary. Thus the Lord shows us, in a detached and circumscribed field, what we may look for in more populous parts of the country, as soon as we have the needed faith and simplicity and self-renunciation. The leaven of vain-glory poisons everything it has to do with, and must be entirely cast out, if we are to see the full display of the Spirit's power.

—THE *Bombay Gazette* has an article on the "mutual antagonism of the various Protestant mission agencies," and points

out that the S. P. G. and the A. U. C. were not represented in the Allahabad Conference. The latter of these two is not a missionary society. The charge then amounts to this, that the S. P. G. was not there represented. It is admitted that twenty different societies were there represented. It seems to us that the exception in this instance proves the rule. The Church of England and all the other considerable churches of Protestant Christendom were represented there, and a beautiful harmony reigned throughout the deliberations. The *Bombay Gazette* states distinctly the reason why the Propagation Society was not there represented, when it quotes the Bishop of Bombay's words uttered two years ago at a public meeting in the Town Hall:

It is plainly impossible to coöperate in mission work with any who could not claim an apostolic succession for their ministry, and who observed much that was "uncatholic" in method, and contrary to primitive order and truth.

There were many at the Allahabad Conference who could claim more than an apostolic succession for their ministry. Instead of being sundered from Christ by a long chain of many sorts and conditions of sinful men saved or not saved by grace, including such monsters in human form as Alexander VI., these men received their call to the ministry from the Master himself, from Him who is with his true servants unto the end of the world. Would it not have been a friendly act on the part of Bishop Douglas, to have attended the Allahabad Conference and pointed out to the members what they observed that 'was contrary to primitive order and truth,' and heard what they had to say?

—At the late meeting of the Evangelical Alliance in New York, there was a union communion service held under the auspices of that body, in the Madison Square Presbyterian Church, Sunday afternoon, Oct. 5. The pastor of the church, the Rev. Dr. Adams, sat at the table, having on his right the Dean of Canterbury, Rev. Dr. Matteo Prochet of Geneva, and Rev. Narayan Sheshadri of Bombay, and on his left Bishop Schweinitz of the Moravian Church, and Rev. Dr. Angus, President of the Baptist College, London. After the communion, Mr. Narayan gave a brief address, in the course of which he said "Christians were not to be discouraged because so few comparatively in India had been converted from idolatry. India was a peculiar country. It would take a long time for the Gospel to permeate its heathen millions." A great many papers on the leading religious questions of the day, specially prepared by those to whom the subjects had been previously assigned, were read at the meetings of the Alliance, and will no doubt be published in a memorial volume.

THE Hindoo who has made himself conspicuous by his public vilification of Chris-

tianity, in opposition to those who preach the Gospel on the Esplanade, was summoned before the Senior Magistrate of Police the other day to answer to the charge of deliberately intending to wound the religious feelings of others, under Section 298 of the Penal Code, and of using abusive and insulting words calculated to provoke a breach of the peace, under the Police Act. The charge was not brought by the preachers whom this Hindoo seeks to oppose, or by any one connected with them; but by a gentleman who is supposed to sympathize very little with their peculiar views, Mr. Tudor Trevor, Assistant Accountant General. This gentleman was passing along near where Mr. Pandoorung was holding forth on Friday of last week, and drew nigh to hear him. The speaker advised Christians to leave, as they would not like to hear what he had to say. He waited about half an hour, but as the gentleman chose to remain he went on speaking in English. We are unwilling to soil our columns with the report of his address, admitted by him in court to be true, but it is of some importance that it should be known what are the weapons relied on by those who publicly oppose Christianity in Bombay. Unto the pure all things are pure; unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. There is that about the character and history of Jesus Christ, and about the candour and simplicity of the Gospel records, that has compelled even the most determined infidels to give their tribute of admiration to the spotless purity of the life that is portrayed in these records. The writer of this was for eleven years an unflinching denier of the truth of revelation; but he would certainly have been shocked at the corrupt-mindedness that sees iniquity and immorality in the pure and transparent narratives of the Gospel of John. He that can find food for his foul imagination here, would find it in the life of John Howard or of anybody else that you may choose to name. Here is the report of Mr. Trevor's testimony to what he heard this Hindoo say:

He said that Jesus Christ was a most immoral man, and that he could prove that from the Bible. In support of that statement he related a story of the meeting of Jesus Christ with a woman at a well. He said there was little question that this woman was a woman of bad character, inasmuch as the Bible said that she had known seven men. He also said that there was no question that Jesus Christ was making improper overtures to her, inasmuch as Jesus Christ said that he would give her living water. The defendant further said that Jesus Christ was a great thief, and by way of proof of that statement he said that Jesus Christ had stolen a colt, and defendant said that when people came to arrest him, Jesus Christ said, "Why have you come to arrest me—a thief," and the defendant added that that proved that Jesus Christ was a thief. The defendant further said that the story of the birth of Jesus Christ was such a filthy one that no decent man would like to repeat it. He then remarked and said that the creed of Christians was all trash. At this

stage I interfered and protested against his using this language.

The defendant at first denied having used the language attributed to him, and asked for a postponement of the case, that he might bring witnesses to prove this negative; but on finding that there was a possibility of his going before the High Court, he acknowledged that he had used the language. The Magistrate took the view that the use of such language in a place of public resort was most unjustifiable, and could not be allowed, adding that if Christians used similar language regarding the Hindoo creed they would be liable to punishment. Mr. Pandorung then apologized to Mr. Trevor and begged his pardon, and having been warned by the Magistrate that he might be severely punished for the offence, he withdrew; the complainant having agreed to withdraw the charge upon Mr. Pandorung's promise not to repeat the offence.

We are told that Mr. Pandorung had with him two books, "The Brahmin's Claims," and "Comparison of Christ and Krishna," which he said were just as abusive of the Hindoo deities as his preaching was of Christ. We beg particular attention to a remark that we have to make on this subject, pointing out a clear line of distinction between the arguments of Christian preachers and those of their opponents. The distinction is not that the former arguments are true and the latter false, which would be simply begging the question. But it is this: Missionaries in speaking of Hindoo deities and Hindoo tenets, bring forward simply what is said on the subject in the Hindoo sacred books, and what is commonly admitted by Hindoos. For instance "The Brahmin's Claims" consists largely of quotations from the Hindoo shastras, in the original Sanscrit, regarding the extraordinary character and functions of Brahmins. No Hindoo can justly be offended when told that Brahmins claim to be *bhudevas*, gods on earth, and that they claim power over all the gods in heaven by means of their mantras; or when told that many Hindoos worship the *ling*; or when told that the reason Brahmadeva, the Creator of the world, is not worshipped by Hindoos is because of a curse that came upon him in consequence of his having been guilty of incest; that Rama was long in great distress because he had lost his wife and did not know what had become of her; that Krishna spent his time in amorous dalliance with milkmaids, told a falsehood, committed adultery and murder; that none of the *avatars* professed to be a Saviour of sinners, but all professed to have come into the world for the saving of the righteous and the destruction of sinners; for these are just what the Hindoo shastras themselves relate. Ordinarily, the Hindoo mind is not in the least shocked by immoralities on the part of their deities; we have often heard them say, What is the use of being a God, if one may not do as he likes? But the fact is as we state: Christian teachers when they have occasion to refer to Hinduism content themselves with stating simply what the Hindoo books say. Let now the opposer of Christianity pursue the same course: let him base his arguments on what is really contained in the Christian Scriptures, and no one will have any complaint to make of him. It is another thing altogether when he substitutes his own foul imaginations for the narratives and statements of the Bible.

The writer of this has been more than a quarter of a century preaching the Gospel in the open places of Bombay. He claims the right to refer to what is actually believed among the people, and to inquire how far it is worthy of confidence; but in general he confines himself to a simple exposition of the way of salvation by Christ, showing its divine origin and its applicability to the human race. We believe that this is the best way. Along with this let there be the testimony of those who have believed on Christ and obtained salvation.

ILLUSTRATIONS OF SAVING FAITH.—Saving faith is the faith that lets Christ save. If a man is dying of asphyxia in a close room, he will be saved by the introduction of fresh air; but the door or window must be opened, in order that the air may come in.

A man is dying of some disease. A friend tells him of a certain doctor who has made a special study of that disease, who undertakes to cure every one affected with it who consents to his treatment, and who has never lost a patient. The sick man exclaims, Oh that he were here, then would I recover. The friend replies, He is even now standing at the door, and has authorized me to say that he will gladly undertake to heal you, if you will trust him. The sick man says, Trust him? gladly. Tear up that prescription; take away those drugs; send word to those other doctors not to come again; place a chair here by my side, and bid him come in;—and by the by, send word to the office where I am employed not to fill up my place, for I expect to return.—This would be the language of faith. Confidence in the skill and favour of the physician means assurance of recovery, and manifests itself in the abandonment of other trusts and hopes, in submission and obedience, in joy and courage. If there were a want of entire confidence, the patient would not dismiss the other doctors, would not break with them, would not altogether give up their medicines. He would perhaps address very humble and supplicatory letters to the physician, but not expecting that they will be answered he leaves his door locked, and the doctor, not getting admission, gives his attention to other matters.

Faith requires an adequate basis. I believe in another man's word because of what I know of that man's character. My faith does not create kindness in him, it simply recognizes it. It recognizes the disposition and avails itself of it. We are to have faith in God because he is worthy of our confidence, of which he has given proof in Christ.

One of the great hindrances of those who are under conviction of sin, is a tendency to look for some ground of confidence in themselves. First, they look for it in something that shall indicate improvement in their natures,—a sensibility to sin, contrition, fervency towards God, renunciation of evil habits. Or, second, they look for it in some work of the Spirit, some overflowing joy, some profound peace. In all this, they confound the fruits of faith with the basis of faith. The basis of faith is God's character as revealed in the Scriptures. It only shows how terribly deep-seated is man's distrust of God, that he will not consent to stake his salvation upon the inviolability of God's word, but insists upon demanding some experience of salvation in his own heart before he will believe in Christ

as his Saviour. A man sometimes yields to the instruction which requires him to take the salvation offered in God's word by simple faith; what God offers, I take; but presently, looking into his own heart for some experience of salvation, something novel in the way of consciousness, and not finding it, he loses faith. This shows that his faith was conditional; if God will now give me some conscious token of pardon, I will trust him; I believe, expecting that prop for my faith to be immediately supplied. But this was not faith. This was experimenting with God.—A person tells you that he has deposited a certain sum of money in a certain bank in your name, and that it is available for you, *if you have faith* in his word. You express your satisfaction, and going out you proceed in the direction of the bank, wondering if you will get the money or not; and when you reach the bank, with considerable nervousness you ask, *Is it true* that such a one has deposited a sum of money here for me? The answer is, We have nothing for you. And he goes away, saying, It is as I feared, my faith was unwarranted. Your faith! you had no faith. Had you had faith, you would have gone quietly home and made your arrangements for using the money, drawing a cheque and giving it in exchange for your purchases, and never sending to inquire if the cheque was honoured.

You see a person going out with a vessel to bring water from a cistern half-a-mile distant, in the heat of the sun, and you say, Why, is there no Vehar water?—Oh yes, a great lake full.—And why do you not use that?—It is so many miles away, how can I? I would gladly go there, but I have no carriage and the distance is immense.—What need of going? The Vehar water is in your house.—In my house? Ah, there you are mistaken. I have searched high and low and there is not a drop of water in the house.—Why, here's the pipe. You have only to turn this cock and you will have all the Vehar water you want, without stirring a step.—That is too preposterous. Water is precious and is not to be had without proportionate pains.—This would seem a ridiculous manifestation of unbelief, but it faintly illustrates the unbelief of those who refuse to take the salvation brought to their threshold by Christ, and fancying that all depends upon some special efforts they are making to get the thirst of the soul satisfied. 'The word is nigh thee, even the word of faith which we preach.'

THE Bishop of Calcutta has issued the following form of prayer for use in churches, during the present crisis:

Almighty and most merciful Father, who didst hear the prayer of Thy servant Elijah, who didst accept the supplication of Amos, and ordain through Joel the confession and intercession of Thy whole land, to avert dearth and scarcity from Thy people; we beseech Thee, of Thy great goodness, to succour the inhabitants of this province in their present danger through famine; and we pray Thee to guide and instruct their rulers and governors, that, by loving forethought and care, the great affliction of scarcity may be averted or relieved. And grant, O Lord, that 'when Thy judgments are abroad, the inhabitants of the earth may learn righteousness,' and that when Thy mercies are vouchsafed, they may be moved with due thankfulness to honour and adore Thy holy name, and render praises unto Thee, the God of all comfort, both with their lips and in their life. Grant this we beseech Thee, through Jesus Christ our only Mediator and Advocate. Amen.

While we offer prayer, whether in this form or another, let us remember that there is something more important than any form, and that is the observance of the conditions necessary to prevailing prayer. We cannot pray for the poor, if we do not share with them what we have. A man may say, It is necessary for me to live as I am accustomed to live; but what led to that particular standard of living which he has adopted? It was the fact that he had the means of living so. He looked upon the income that came to him as indicating the will of God as to his expenditure, and has accordingly been accustomed to live very nearly up to his income. But when it came to him did there not come with it the command to love his neighbour as himself, and do unto others as he would they should do unto him? The rich man mentioned by our Lord (Luke xii.) whose fields brought forth so abundantly, had just this way of looking at the matter: his income was regarded by him as the indication of the way he should live; but the command to consider the poor was with him from the beginning. To know what more to do with that which accrues to us from our labour, we are to consider the instruction that God has already given us in his word. This will be a good time for us to study and reduce to practice Wesley's excellent dictum: 'sacrifice your superfluities to the conveniences of others; sacrifice your conveniences to the necessities of others; sacrifice your necessities to the extremities of others.' If they who have means and money in Bengal would act upon this, not a soul would probably die of famine. But they will not act upon it, though tens of thousands should die. It remains for us to act upon it; for what is it but the law of love by which we profess to be guided? The difficulty is that people come to regard as necessities things to which they are habituated. Faith comes in as a corrective of this (Heb. xiii. 5, 6; 1 Tim. vi. 6-8).

When God has already given men the answers to their prayers, it is evident that these prayers are not called for. If I pray for the relief of a poor man's temporal necessities, and I have myself the means of relieving him (though perhaps at some sacrifice), God considers that the prayer is already answered. We are all stewards of the manifold grace of God. This principle is a very important one. God will not condone our unfaithfulness by sending other help while we embezzle that which he had previously assigned for the relief of the need in question. It is insulting to God to go to him with requests for the relief of the poor when among our superfluities there is more than enough to satisfy the needy subjects of our prayers. What mockery when ladies get themselves up expensively (perhaps with jewellery) and go to the house of prayer to ask God to have mercy upon the famished! The words "I will have mercy and not sacrifice" point out what God particularly demands in his suppliants; the word sacrifice referring to the offerings brought to the temple; the word mercy indicating what they are to do, before they come to the temple, that their prayer may be heard. Again comes up the opium question. An immense area of the cultivable territory of India is set apart for the cultivation of that which is not bread, but rather poison, and every few years a famine breaks out. What is remarkable is that these famines are ge-

nerally in the vicinity of the districts where opium is so largely cultivated.—In this connection we may quote a paragraph from the last *Friend of India*:

The accounts from the poppy districts of both Benares and Behar are worse than we expected. In Ghazepore the drought has so affected the wells that only a fourth of the seed has germinated, and in some places none at all. In other districts where the plant has come up, it has withered away. The cultivators have been offered the somewhat tantalizing boon of permission to cultivate for food lands that have thus failed, but they have been warned not to put cereals in good soil.

Whatever comes to pass, whatever the peril of famine that threatens, we must not let go any portion of our Opium revenue. The Government of India are making many admirable arrangements, to reduce the proportions of the coming scourge, but it will have to reap as it has sowed, and the righteousness of to-day may be too late to cover the failures of the past.

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SATURDAY, DECEMBER 6, 1873.

REVIVALS IN ENGLAND.

Our readers have seen notices of the great revival that has taken place in Newcastle, in connection with the evangelistic labours of Mr. Moody and Mr. Sankey from America. There is now a daily prayer-meeting there, at which 800 or 900 Christians of all denominations and of all ranks attend day after day. It is believed that this great work will not speedily die out, but go on expanding and extending. There has been a "Mission week" at St. John's Church, Upper Holloway, and another at Christ Church, Liverpool. The following account of the work in Liverpool is given by the Rev. W. H. Aitken:

He said the blessing of God Almighty was resting abundantly upon that mission, as was testified by outward and unmistakable signs. The churches had been very well filled, in some cases crammed. In the whole course of his experience never had he seen such a congregation as he had seen on the previous night in his own church, which was filled with men and women the greater part of whom he would think had not entered a place of worship for years. There were ragged persons, men who had evidently just returned from work, unwashed, and women with shawls over their heads, evidently not possessing bonnets. All sorts and all kinds had been cramming it, especially during the Monday, Tuesday, and Wednesday nights, the numbers increasing rather than diminishing each night. The deep and unmistakable attention of the people had been borne witness to by all who spoke on the subject at the conference respecting the mission on Wednesday. The attention in his own church was something startling. During a pause the silence was as the silence of death. There was also a wonderful readiness in the people to stay after the service, and the difficulty had been to find who among them were waiting for spiritual advice and counsel. Hundreds would remain after the sermon to a second meeting, to be again addressed, and to hear more of the words of religious life. He could not help feeling that God the Holy Ghost was really working in the town of Liverpool. A considerable number of individuals was found willing to remain behind after the congregation of the second meeting, to have a word of advice and counsel spoken to them, and be directed, if need be, to 'the Lamb of God who taketh away the sins of the world.' Such inquirers were increasing in his own parish. Those who had previously made profession of Christ volunteered to go from house to house, and by their help many had been induced to attend the mission services. Others, including the old as well as the young, had, as it were, made fools of themselves for the conversion of others. Night after night they had been perambulating the streets, singing as they

went, stopping at street corners, where they made short sharp addresses, which attracted crowds together. In that manner they proceeded to Great Homer-street, and so reached the church, where a band of active men and women made sorties upon the crowd, and compelled them to come in. His district was composed of about one-eighth Roman Catholics. It was not one of the lowest districts in Liverpool. They had received great opposition from Roman Catholics and others until this week, when they had met with nothing of the kind. It would seem as if a feeling of solemn awe now rested upon them.

A lady writes:

I hope you will receive full accounts of the Mission, in which we hope God will "do great things." I came here for a few days to give a little preliminary help in a very poor parish, St. Columba's. The vicar, Rev. W. F. Stubbs, has a capital plan: his workers meet at the church at seven, and then go out and sing in the streets till the mission service at eight, thus attracting the people to their doors, and then doing their best to "call them in." It is about the worst part of Liverpool. Mr. Snepp is the mission preacher, and we are earnestly praying that he may have the same blessing as at Bewdley.

Rev. T. Richardson, of Stepney, who is one of the preachers, writes:

Will you ask for praise from the children of God for marvellous blessings on the Liverpool Mission in answer to prayer?

These extraordinary proceedings are in connection with the Church of England. Some of the servants of Christ in Bombay have been much found fault with for so far violating the traditional decorum of our churches as to call for seekers and deal with them personally in the meetings, and give liberty to Christians to testify publicly to the grace of God. But we have been quiet and timid in Bombay compared with the bands of Christian workers mentioned above, perambulating the streets with sacred song, and stopping at the corners to make short addresses, and thus gathering a multitude of followers to be led onward to the church where the special services were being held.

Rev. D. Lowe, Presb. Minister at Newcastle, a friend and fellow-labourer of Duncan Matheson, thus writes about the work at that place, in the *Christian*:

We wish all Christian brethren in other parts who are interested in the great and good work of God now going on in Newcastle and the surrounding neighbourhood, to understand that our large yet happily united daily prayer at noon is the principal if not the sole channel of life, in relation to the more directly evangelistic efforts which are put forth at various points in town and country in the evenings. We all feel that the safety, the continuance, the extension of the good work depend on this relationship being carefully maintained to the very end.

The brother who leads in prayer at the evangelistic meetings very frequently transfers, in a solemn manner, the management of the entire work of the evening to the Holy Spirit Himself. The effect is seen in the absence of collision and confusion throughout the proceedings. The ark of God is amongst us. Many brethren shrink from touching it with unhallowed hands. The current of this feeling is strong enough to bear before it every element of an opposite character which may exist.

The first hour and a half or so (the time usually allotted to the first meeting) is spent in singing, prayer, and preaching of the word. The singing is conducted, and very often with blessed results to many souls, by our dear brother Mr. Sankey, unless the exigencies of the work require his presence elsewhere. One or two of the brethren in the meeting usually lead in prayer. The preaching is always entrusted to our honoured brother Moody, when increasing demands on his services in other places admit of his being in the midst of us.

Experience teaches us to rely on the first meeting as a means for impression and awakening. Some awakened ones find the blessed Saviour in the first meeting, and wait till afterwards to acknowledge it to such Christian workers as cross their

path. I have known hardly any who have received their first decided impressions in the second meeting. It is the word preached that proves quick and powerful.

In view, however, of finishing the work in many cases, the second meeting is deemed by all of us a part of our machinery which could by no means be dispensed with. Many have come to the light of life through the instructions they have received from prayerful and judicious Christian workers at that time.

This important part of the proceedings is usually opened by a hymn, in which all can join. During the singing, at this stage, those retire who wish to do so, after inquirers have been invited to remain for further instruction from the Christian brethren and sisters of all evangelical denominations who wait for the purpose of imparting it. Some are so struck with what they have heard and seen, that without hesitation they retire to side rooms for conference with those who have offered to show them the way of life and peace directly from the Word of God. Those who are too timid, or, it may be, are not enough alive to their need of salvation, to take this decided step, are addressed from the open Bible in the pews. In this matter workers do as they can get done. Those who take no part in personal instruction of inquirers lead the devotions of the meeting as a whole in prayer and songs of praise.

The second meeting proper is formally dismissed after the lapse of about an hour, but workers often remain afterwards to give a final word of counsel to those who cannot find true peace for their souls, and to commend them individually in special prayer to the God of all consolation.

The precious souls that cry for life and light are not the only ones who derive advantage from these earnest personal interviews. The latent gifts bestowed upon the churches are being developed to the permanent advantage of these powers for good. The workers confess that the work has quickened and refreshed their own souls. A measure of success in leading inquirers to a crucified Redeemer only increases their desire for more. Some who have found "the Christ" for themselves have been used of God to bring others to the full enjoyment of the same blessedness. The work is deepening at home, as the hallowed tone of the daily prayer-meeting clearly proves, and is finding its way, and with blessed results, to the regions beyond.

The remark in this last paragraph is important. A genuine revival just prepares the way for a much greater work, by inspiring Christians with an evangelistic spirit, enduing them with power to witness and work personally for Christ, and qualifying them to give the needed instruction to inquirers. Wherever there is a body of men thus prepared to receive and guide the sinner, it is not a vain thing to ask that God will bless the preached word to the awakening of many. He has, in a sense, already given an earnest of this, by the preparation of workers. On the Day of Pentecost, it was not merely the word that fell from the lips of Peter and other apostles, that secured the harvest of that day, it was the preparation of the 120, men and women, to engage in detail work, and guide the inquirers to the feet of Jesus.

The Christian from which we have taken the above contains an interesting account of an "All-Day Meeting at South Shields," conducted by Messrs. Moody and Sankey and a number of the most spiritual and devoted ministers and Christian men in the district. At one time there were 500 or 600 persons at the door, waiting opportunity to enter.

INDIA IN NEW YORK.

A Parsee who happened to be in New York at the time the Rev. Narayan Sheshadri was there, sent a letter to the *New York Times* accusing Mr. N. S. of making incorrect statements. It seems that a newspaper reporter 'interviewed' Mr. Narayan, and among other things made him say that

Bombay had a population of two millions, that the money for Indian railroads was raised in India, that the country has 5000 miles of railway, and that it is 'fully white for the spiritual sickle.' Mr. Narayan may have said some of these things; he may have been inaccurately reported regarding the first one. The extent of railroad open in India in June last was 5,571 miles, instead of 8000 as stated by this Parsee. It is with regard to the statement about missions that he is particularly annoyed with Mr. Narayan:

Before they utter out such high-sounding phrases, for their own reputation I would advise them to enter more into facts. What percentage of success have they to exult in? I defy them to show their success on one in every twenty thousand of the population of India each year,—I may safely say more. I have read somewhere that the average cost of a convert to the mission in India is about 5,000 dls. in gold. Instead of spending such a huge sum in such a barren enterprise, I think the mission would do well to devote money in the education of the Christian poor, and in reclaiming savages in the midst of highest civilization. Of course the natives have no enmity to Christianity or any other religion. What they want is to be tolerated in their own. Doubtless India is a high field for good leaves and fishes to Christian missionaries in shape of high salaries and wages, for the safety of which once in a year they succeed in converting some Pariahs who have no religion. In Mr. Sheshadri's words, "of course there are noble exceptions." As an intelligent English reviewer said, when Baboo Keshub Chunder Sen was on his lecturing tour in England two or three years ago, the Europeans are more in danger of being converted to the Pantheism of the Brahma-Somaj than the natives of India to Christianity.

It is the universal opinion among educated Hindoos that Christianity has been found wanting,—it is another form of idolatry,—and that Pantheism is more suited to the yearning of modern intellect. I am not able to give you all their reasons in the short compass of this letter: but, in proof of what I say, I have to point out that for every convert to Christianity, from the lowest class of population, without caste or creed (whose social degradation I am sorry to say is unjust, and is a misery to them), hundreds and thousands of educated Hindoos daily become converts, in Calcutta, Madras, and Bombay, to the Prarthana Somaj of Bombay, or Brahma Somaj of Calcutta.

This Parsee wishes evidently to give the Americans a favourable idea of his countrymen, but he goes a strange way to work to do it. His statements are remarkable. The religion of the Brahma Somaj is Pantheism! The Somajists will deny this with one voice, and pronounce it an unwarranted aspersion. They call themselves Theists, not Pantheists. 2nd, Missions in India are a failure; the people will have nothing to do with the Gospel; they wish only to be tolerated in their own religion (a thing which they never knew till the English Government was here established, and which they now enjoy in perfection). From so much of this witness's testimony, one gathers that the Hindoos are thoroughly and hopelessly wedded to their own system of belief, and that they are ready to die sooner than renounce Gunputti. They see no beauty in Christ that they should desire him. They will get their ideas of the Godhead from incarnations like Ram and Krishna, rather than from One who was 'holy, harmless, undefiled and separate from sinners.' After reading the Sermon on the Mount they turn with delight to the narrative of Krishna's amours. This seems a strange-way of recommending the Hindoos to the admiration of Americans. But stay; the witness has more to say; he tells us now that the educated of his countrymen are all discovering the falsity of their religions, and abandoning

them for Brahma-Somajism. The educated, then, are all acknowledging that the missionaries are right, and their own countrymen previously wrong, as regards Hinduism, etc. They are leaving it by 'hundreds and thousands daily,' as men leave a ship which they find to be sinking, though, instead of resorting to the life-boat brought by the missionaries, they trust to a raft which they themselves are trying to put together. Now if Hindoos have been so fatally in error for thousands of years, why be so very angry with the missionaries for coming out to warn them to flee from it? The fact would seem to be sufficiently humiliating. After all, the state of the case seems to be not that the people of India want above all things to secure for themselves religious toleration (which they have), but to get away from their religion, without embracing Christianity. Afterwards we have the statement that the converts are made from the lowest class of population, without caste or creed. There is certainly exaggeration here. A good number of Mâhars have been converted in this presidency, and of Shanars in the southern presidency; but these were certainly not without creed, and the caste-feeling, even in them, is a good deal too strong. But there are converts from all castes, and as many in proportion probably from the Brahmins as from the Koonbies. The crowning statement is that "for every convert to Christianity, hundreds and thousands of educated Hindoos daily become converts, in Calcutta, Madras, and Bombay, to the Prarthana Somaj of Bombay, or Brahma Somaj of Calcutta." Hundreds and thousands daily! What are the facts? Are there a hundred enrolled members of the Prarthana Somaj in Bombay? In Calcutta, when the census was taken last year the number of Somajists was given as less than a hundred. We know that a good many attend the meetings who are not enrolled as members. These have not, as a rule, given up all connection with caste and idolatry. We doubt if there are 1000 pledged members of these bodies in India. At all events the statement as it stands in the above extract, is most misleading. We do not see that this Parsee has helped matters by his attempt to correct Mr. Narayan Sheshadri.

Notice.

RECEIVED for the family of the late Mr. Thomson, W. J. Van S. Rs. 20, R. A. 10, J. and E. L. 5, J. B. 5, W. B. 5, J. R. F. (hoondie) 25.

Epitome of News.

SATURDAY, NOVEMBER 29, 1873.

—*Times of India*: "His Highness the Maharajah of Indore is just about to start on a pilgrimage to Jujooree, undertaken, says the Allahabad journal, in a spirit of thankfulness for late mercies vouchsafed to him during an attack of fever, which came near depriving Indore of its large-hearted—not to say full-bodied—ruler. With a camp of 1,500 followers, he will pass through the Deccan, visiting Bombay, Poona, and the Camp of Exercise. The Holkar family originally sprang from Jujooree, and their penates, carefully attended by Brahmins, are there preserved under the shade of the ancestral peepul. His Highness travels part of the way by rail, trying the new line from the Nerbudda to Khundwah. He will be accompanied by Captain Blowers from the Central India Agency, and a Bombay officer will be told off to attend him in that Presidency. We hear that his budget for the journey amounts to five lakhs, from which, no doubt, the pious Brahmins above referred to will be able to secure ample perquisites."

MONDAY, DECEMBER 1.

—*Bombay Gazette*: "India is indebted to private enterprise alone for the introduction of by far the most valuable industry which can possibly be established in this country. When one considers that out of a total import trade valued at £31,000,000 the value of the piece-goods and yarn imported amounts to £17,500,000, or, say, one-half of the whole, it is impossible not to be struck with the magnitude of the change now being effected, or to help acknowledging that the substitution of native for English cotton goods will be the greatest of all economic blessings for this country. Well, the revolution which is now assuming such grand proportions owes its origin not to any effort of servants of Government, but entirely to the sagacity of an English citizen of Bombay, a gentleman formerly well known and respected here, Mr. Edwin Heycock. It was in the year 1854 that Mr. Heycock, in connection with Mr. Cowasjee Nanabhoy, established, first, the Bombay, and then the Alliance Spinning Company. The next companies formed were the Oriental and the Manockjee Petit; and the movement, once well begun, has gone on with greater force every year. The Bombay merchants of twenty years ago assailed Mr. Heycock, day after day, with furious bitterness in the newspapers, for having dared to introduce a local industry to compete with Manchester; and, so little does human nature change, one eminent merchant visited Mr. Heycock with his displeasure by cutting him dead and refusing to speak to him for several years. Mr. Heycock and the cotton industry survived this terrible blow, and we may hope that the cotton mills will also survive the attempt of some of the Bombay merchants to cripple them by putting an excise duty on their produce."

—"The French Minister of Marine has just signed a contract with the British India Steam Navigation Company for ten years for a regular service between Zanzibar, Mayotte, Nossi Be, and Madagascar."

—"Out of 1,025 candidates who presented themselves for the matriculation examination, which commenced on Monday the 17th instant, 583 were plucked in English, and the remaining 442 will be examined orally."

—*Indian Statesman*: "On Saturday night a shocking murder was perpetrated at Nowrojee Wadia's Chukla in the Fort. A report was made to Mr. Constable Gough at 2 A.M. yesterday that a Parsee woman named Dhunjee, aged 24 years, the wife of one Muncherjee Pallonjee, had fallen into a well. Mr. Gough at once repaired to the spot in question, and after instituting inquiries ordered the body to be taken out. Mr. Gough upon examination of the body found a deep incised wound over the left temple of the deceased. Seeing there had been foul play, he sent for Mr. Superintendent Bailey, who, in consequence of information received, accompanied by two sepoys, started for Dhobetallao and arrested two Parsees, named Nusserwan Poonaker and Bezonjee, cooks by profession. The murder appears to have been committed for the sake of ornaments, for when Mr. Bailey arrested the two above-named Parsees he also recovered from them currency notes of upwards of the value of Rs. 500, and several other articles, including ornaments and silk saris belonging to the deceased, all of the aggregate value of Rs. 1,500. The two above-named Parsees seem to have visited the deceased on Saturday evening, when the other occupants of the house had gone to a wedding. One of them engaged her in conversation while the other ransacked the contents of her box. The deceased, hearing some noise, repaired to her room, where she found she was being robbed, and raised an alarm. Before any assistance could be rendered, she was struck down with a crowbar by one of the Parsees above named. She expired soon after, and the robbers, seeing they would be arrested, threw her corpse into a well. An inquest was held yesterday morning on view of the body, when two witnesses were examined. The inquest stands adjourned to this morning."

—*Friend of India*: "Confining our attention to the history of Baroda up to the date of Colonel Phayre's charge, we must express deep regret, for the Guikwar's sake, that Government did not interfere long ago. Baroda is only too complete an illustration of a State allowed to go to destruction by the Government and the Political Agents, whose duty it was to warn and save the Chief. Had the Bombay Government desired to force the annexation of the State on the Governor-General, it could not have adopted a swifter course towards that end. No one knows better than the present

Guikwar how frightful was his brother's misgovernment, for no one suffered from it more severely, or has painted it in darker colours than in those appeals which used to reach us from his prison-house. It happens that the two worst Native States in India, Holkar's and the Guikwar's, are precisely those which most directly owe their existence to us, and in which engagements, even when interpreted in the light of the time at which they were made, give us the largest right of interference. Yet these are the States in which, probably on that very account, we have interfered least, and the people have therefore suffered most."

—"The Kuruckwasla Canal is now opened, and Poona is supplied with water by it."

—*Indian Statesman*: "We observe that among the passengers by the *Teviot*, which arrived in the harbour on Friday afternoon, were Mr. and Mrs. Duthie, the well-known and much-respected superintendents of the Scottish Orphanage at Mahim, where they will, no doubt, be heartily welcomed after their eighteen months' furlough; and Mr. and Mrs. Smeaton, the recently appointed teachers of the Scottish Education Society's Fort High School."

—"The trial of the Mohant of Tarkeshur, for adultery, closed on Wednesday at the Hooghly Sessions, when Mr. Field read his judgment, finding the priest guilty of adultery with the wife of Nobin Chunder Banerjee, and sentencing him to three years' rigorous imprisonment and a fine of Rs. 2,000. No sooner was the sentence pronounced than the mob in court commenced clapping their hands and yelling, and were about attacking the Mohant; but about ten policemen and an Inspector immediately surrounded the dock, and put the crowd aside. The police commenced immediately clearing the court. The Inspector to the Mohant—"Come out of the dock. You will be taken in a gari to jail." The Mohant—"None of you touch me, for you will commit a sin. I will walk to the carriage." He then walked to the carriage, surrounded by twenty constables and the jailor. The carriage, followed by about forty policemen, who were running behind it, then drove down to the jail, and the mob, which at this time had increased, commenced yelling and pelting brickbats at the carriage."

—*Friend of India*: "The Zemindars' Association, representing for once the opinion of the whole people, declare to the Bengal Government that they are 'filled with alarm and grief at the disastrous effects which the early cessation of the rains has produced.' They pronounce the calamity which impends over the country as threatening to be much more wide-spread than in 1865-66. Excluding Orissa, they express a doubt whether the Amun crop will exceed six-sixteenths, or little more than a third of the average, all over Bengal."

TUESDAY, DECEMBER 2.

—*Bombay Gazette*: "The news seems almost too good to be true, but it is, we believe, really the case, that the Viceroy has sanctioned Mr. Ormiston's scheme for the expenditure of over three-quarters of a million of money in the construction of docks on the Elphinstone property."

—"In the case of the murdered Parsee woman the following verdict has been returned by the Coroner's jury—"That death was caused by blows on her head with an iron crowbar inflicted on her by Nusserwanjee Byramjee and Cowasjee Bejonjee, under such circumstances that the act of Nusserwanjee Byramjee and Cowasjee Bejonjee was culpable homicide amounting to murder."

—*Times of India*: "We learn that about the time of the departure of the last steamer from Veraval the inhabitants of that town had been thrown into a state of excitement by the startling intelligence that an immense gang of 'Meya outlaws' were on that part of the 'Ghceer' not far from Veraval, fears being entertained that they contemplated a descent on the town."

—*Indian Statesman*, Umritsur: "After Mr. Boerresen came the renowned Baboo Keshub Chunder Sen, and gave a lecture on 'Religious Revival in India.' I heard him. I no longer wonder at his making a noise in the world. I never heard so eloquent a lecture with so little in it. I never heard historical references made with so much of untruth in each one, or rather, perhaps I ought to say, references which betrayed such historical ignorance. The whole lecture was one long wail on the little success of the movement he leads. The Baboo is certainly an ingenious man, but I do not think he is ingenuous. He spoke of the monotheism of the Veds. I took down my Rig Veda on returning home, and turned it over and found that each hymn was addressed to a

different deity, and in the preface this passage occurs: 'Neither is there the slightest hint of another important feature of later Hinduism, the Trimurti or triune combination of Brahma, Vishnu, and Siva, as typified by the mystical one, although, according to high authority on the religions of antiquity, the Trimurti was the first element in the faith of the Hindoos, and the second was the Lingam.' If the Baboo wishes to revive the religion of one portion of the Hindoo scriptures, why does he not state what portion? He wishes to revive some old religion of India. I have got some old gold and copper coins. On them I find gods depicted, although they are about two thousand years old. From the beginning Hindoos were idolaters, and Hindooism will never destroy itself. Now the Baboo's first sentence was that 'History proves that no permanent movement ever took place in any country which was not based on the national heart.' History proves just exactly the opposite, I should think. Is the dispersion of the Jews the outcome of the desire of the Jewish national heart? Was Christianity successful in Europe because it agreed with the notions of the nations amongst whom it was successful? I trow not. I suppose nations are composed of individuals, and what satisfies one thirsty, needy soul will satisfy another—when taken. The lecture was an attempt to palm off English Deism as the teaching of the Hindoo scriptures. The Baboo bewailed the immorality and drunkenness of his fellow-countrymen very much. Well, I never heard yet that Deism and Intuition were of much use in reform. The intuition of a drunkard leads him to his cups. It was not Deism which upset the vice of Corinth: 'And such were some of you; but ye are washed, but ye are sanctified.' Paul wrote thus of his converts. I wonder whether the Baboo can write this of any of his. From the beginning the Bible (which is as good history as Herodotus or Caesar) says that man's heart was evil continually. I don't see how much good can come from man. The lecturer admitted this. He said the Hindoos needed exterior help. And the help he named was Western civilization, science, and morality. All Western morality is based on Christianity. And as to civilization and science causing a religious revival, why they can both exist side by side with the grossest idolatry, as in Greece and Rome, or in connexion with the foulest immorality, as in London and Paris of the present day. History to my mind proves that Baboo Keshub Chunder Sen has not a leg to stand upon. Every position he took up was a false one. He will never reform India by Deism."

—*Lucknow Witness*: "A party of Mahomedans at Roy Bareilly have been very active for a year or two past, and just at present they are boasting somewhat loudly of their success in converting Christians to their faith. Three men have been produced as recent converts to Islamism, and as one of those is a European, another a late Christian preacher, a good deal is made out of their cases. The European is a worthless loafer who has been hanging round Roy Bareilly, at intervals, for nearly a year past. The Native preacher was employed in Mission service and just before his apostacy had applied in Allahabad and Fyzabad for service in other Missions. Failing to better his condition in this way he returned to his former faith. The third convert was a Native Christian of such bad character that he had been forbidden to set foot on mission premises in Lucknow, and having been a Mahomedan formerly, he found it as easy as it was convenient to go back to his old religion."

"The conversion of the Native preacher was a ludicrous piece of make-believe. When all was ready, a public discussion was arranged, and after listening to arguments on both sides the unprejudiced inquirer announced his renunciation of Christianity and his adoption of Islamism. He solemnly affirmed that he was moved by the force of the arguments alone, although his friends had incautiously been boasting during the day that he was to recant. We now learn that a pamphlet containing a controversy between this man—written before his apostasy—and a Mahomedan is about to be published. The Christian(?) of course allows himself to be worsted completely, or, in other words, the late preacher consents to show himself a child in intellect for the sake of getting up a sham victory for his very honest and honourable Mahomedan friends. Mr. Melvill might possibly help the Islamite cause in Roy Bareilly, but such converts as these only show its inherent weakness."

—The same: "We are glad to learn that the Rev. H. Mansell has baptized over fifty converts in various villages in the Moradabad district during

the past few weeks. Several thousand Mazhbi Sikhs are scattered through the Moradabad and Bijnour districts, and a general movement in favour of Christianity has been going on among them for some years past. Unfortunately they are so scattered, only a few families being found in a village, that it is difficult to provide regular religious services for them. Missionary work, to be effective among them, must be almost wholly itinerary. We learn that the present prospects of the work are most encouraging."

WEDNESDAY, DECEMBER 3.

—*Times of India*: "To-day, December 3rd, is the day appointed for general intercession on behalf of Missions throughout the Anglican Church. After early celebration of Holy Communion in all the churches, there will be a United Choral Service in the evening at 6 o'clock in the Cathedral, at which all the choirs, numbering, as at the Choral Festival, upwards of 100 voices, will take part. The service will commence with the familiar but grand Old Hundredth Psalm, 'All people that on earth do dwell,' which will be sung as the clergy and choir enter church. Special psalms and other hymns suitable to the occasion, as well as a special form of intercessory prayer, will be used. The anthem selected is 'O praise the Lord, all ye heathen.' A short sermon will be preached by the Rev. R. Squires, C. M. S., Principal of the Sharunpoor Orphanage, Nassick."

—*Indian Church Gazette*: "The new Principal of Bishop's College is on his way out, but will, we understand, stop some weeks at Madras to study the system and working of the S.P.G. seminary at Sullivan's Gardens. It is evidently the policy of the Home Committee of the Society to reduce Bishop's College to the level of that institution, and render it absolutely useless for diocesan purposes. If a young man in this country, European or East Indian, desires to be trained for holy orders, Bishop's College is no longer open to him, nor is there any theological seminary for such."

—*Church Herald*: "Wine for the Holy Communion.—This is a question that should interest all good Churchmen, as it is most desirable that a pure wine only should be used. Purity in wine can only be secured by perfect fermentation, as unfermented grape-juice is not wine, any more than unfermented apple-juice is cider, or unbaked flour bread. The vino puro, imported by [here follows the name of a firm] although a perfectly natural wine, is so completely fermented that its keeping qualities can be guaranteed. No wine could be better adapted for such a purpose."

It might be well for the *Herald* to inquire what authority there is for using wine in the Lord's supper. In the words relating to the ordinance, we have only the word cup. There is only one intimation in Scripture as to what was contained in the cup, when our Lord spoke of it as the fruit of the vine. And we know that what the Jews used in the Passover was the unfermented juice of the grape.

—A whale 67 feet long was stranded at Gogo the other day, in a state of putrefaction.

—The Viceroy entered Lucknow yesterday in state.

THURSDAY, DECEMBER 4.

—The *Times of India* hears that H. H. the Nawab of Joonagur has come to terms with the Meyas, acceding to their demands.

—Mr. Rustomjee Merwanjee Patel, M.A., LL.B. read a paper on Comparative Mythology before the Dnyan Prasarak Society. He could scarcely have chosen a more important subject. The *Times of India* says: "He explained at length Max Müller's system, and the further development it has undergone under Mr. Cox. Comparing the Greek with the Vedic theogony, he showed how the immaterial gods of the *Veda* had come to be fashioned after the likeness of man; and how the aspects of nature and the daily travels of the material god of day had given birth to almost all the Aryan myths and their epics. He put the Ramayana, the Mahabharata, and the legends of Firdousi, chiefly Jamshed's, Fredoon's, and Isfendiar's, to the test, and tried to prove that they too were as much solar epics as the legends of Herakles and Achilles."

—The *Samachar* on the two Parsee murderers: "The two accused are, as it were, out of the Parsee community. They are homeless vagrants. The first accused, Nusserwanjee Poonekar, is a vagrant dragging out his life with beggars on street doors. The other man, Cowasjee, cannot also be called a Parsee. He has been wandering for years, and lives with a miserable Mussulman woman in a wretched hole. He has a rascally head of hair, and

walks barefooted in dirty habiliments. Both these fellows cannot be called Parsees. They are miserable vagrants. They are capable of doing what they have done even if they had been members of any other community. Their occupation is said to be gaming and thieving, along with other accomplices."

—The Government of India have at last issued orders that the contractors for Holkar's State Railway are to cease work, which is now to be carried on departmentally."

—The staff of the Neemuch State Railway are leaving head-quarters for the scene of their labours, and the work is to be pushed on rapidly. With this view their energy will, for the present, be concentrated between Indore and Rutlam. This distance has been formed into two Executive Divisions, and placed in charge of Messrs. Cockburn and Conder.

FRIDAY, DECEMBER 5.

—The *Bokhara*, with English mails, left Aden yesterday at 5 P. M.

—*Bombay Gazette*: "Dr. Jermyn, Bishop of Colombo, is compelled to leave Ceylon for England in consequence of a serious attack of dysentery. There will be, when Bishop Jermyn lands in England, three Bishops of Colombo at home at one time—two on pensions and one on 'half-pay.' Each of the retired Bishops, we see it stated, draws a pension of Rs. 8,330 per annum. Bishop Jermyn's half-salary will be Rs. 10,000 per annum."

—Deaths last week, 331.

—It is stated that the man who killed Mr. Thomson, Warden of the House of Correction, will be hanged on the 13th instant.

—The *Times of India* hears from Madras that there has been steady rain for some days in those parts, and there are apprehensions of the bursting of the Red Hills Reservoir.

—Same: "In parts of Rajpootana it is feared that the crops will suffer from the drought, and it is believed that famine is likely to prevail to a certain extent in Marwar and Jeysulmere. In those parts of Marwar bordering on Mullanee and in the Thakoorate of Pokhurn, which marches with the Jeysulmere border, there will be hardly any crops at all, and considerable distress may be expected."

—The *Indian Statesman* regrets the course pursued by Mr. Trevor in bringing Mr. Pandoorung Hurichund into court, and thinks it inexpedient that the public discussion of the matter should have been stimulated, and leads off the discussion with more than a column of matter, in which Mr. Pandoorung is beaten with few stripes and the missionary with many.

—*Overland Mail*, Nov. 14: Count Cavour's monument at Turin was unveiled on Nov. 8 with great ceremony, in the presence of the King of Italy and a brilliant company.

The hostile advance of the Turks in Arabia is the subject of comments by the Press.

Mr. Arch, as the representative of the agricultural labourers, reports unfavourably from Canada of the prospects of would-be emigrants.

The famine prospect in Bengal has produced much discussion this week, Sir Arthur Cotton, Sir Bartle Frere, and Mr. Bowring being among the writers.

Amongst the deaths recorded this week are—Lord Lyveden; Earl of Lisburne; Admiral E. Sparshott; Col. V. Stuart; Lieut.-Col. H. G. Man, late 54th Foot; Lieut.-Col. A. Combe, Bengal Staff Corps; Lieut.-Col. F. Connor, late 2nd Regt.; Major J. H. King, late Scots Greys; Mr. G. J. Glasson, of Wynaad; Mr. J. White, of Madras; and Mr. G. Grant, late of Calcutta.

The *Virginus* was a blockade-runner bearing the American flag. She was captured by the Spaniards in the high seas within six miles of Jamaica, and taken to the nearest Cuban port. There the captain, crew, and passengers have been tried by court-martial, and fifty-three of their number—including the captain and twelve passenger "volunteers"—shot. The haste with which this was done shows the contempt of the local army for the existing Government in Spain, and the foolhardiness with which the opinion of Washington was treated.

It is stated that among the clergy who are going to be sent out to India by the Anglican Brotherhood of the Holy Spirit is the Rev. Luke Rivington.

—*Oxford Guardian*; Sir Bartle Frere at the meeting of the S. P. G. in Oxford: The increase of the Christian Church in India was very far in excess of anything that could be recorded in the

history of the Church in the earliest ages. He then gave his experience of the missionary efforts and their results which had come under his special notice, remarking that so far from Christian converts not being men who were greatly improved through being converted, he could assert, that they were in every respect changed men. There was, however, one part of this change to which he should like Oxford men to pay particular attention, and that was that in the great Empire of India there was coming over the country one of those general convulsions of society which were only seen one or twice during a period of long ages. He explained that the tendency of the change was to throw off many of the old bondages which hindered the spread of the Gospel and added to the difficulties which missionaries had to contend with. Sometimes they were told that Christianity was effete and feeble, and that they were wiser than their forefathers; then all he could say was that times were coming upon the earth which in bygone days had not been paralleled. So far from Christianity being in any way effete, he contended that it was far more potent now than it ever was. There never was a time when the power of Christianity, to loose or to bind, was greater than it was at this present moment."

Selections.

THE REV. GEORGE PEARCE.

At the age of seventy-three our honoured brother, Mr. Pearce, with the enthusiasm of a youthful servant of Jesus Christ, returns almost immediately to the scene of his labours in India, where he has been a missionary for nearly half a century. Mr. Pearce from his early youth solemnly chose the Lord's service in heathen lands, and although in that service he has been often prostrated by severe illnesses, and subject to many and painful trials, the love of his work and deep sense of its importance has never forsaken him.

As a proof of his attachment to Christian work in India, we may state that on his several visits to this country to recruit his health he has manifested not only readiness but haste to return, as soon as restored, to the mission field. This time, he has not been in England more than twelve months, but during that period his general health has been greatly restored, while his sight has been as remarkably preserved. Mr. Pearce unfortunately is suffering from cataract in his left eye, and also incipient in his right eye. He has, however, been told by eminent oculists whom he has consulted, that he had not much to fear for two years, and that there was no reason why he should not return to India. This decision of the oculists, combined with the feeling that to remain away from his field of labour would be most painful, has convinced him of his duty to go back to his much-loved work. We believe that there are other motives which also partly account for this decision. Mr. Pearce has through life paid a great deal of attention to the prophecies of Scripture concerning the spread of the gospel through the world. Nothing has, it would seem, more interested him than this subject, and never has his faith been stronger in the fulfilment of these prophecies than it is at present. Mission work is therefore particularly attractive to him. He also feels that the time has come when God, after long ages of darkness, is showing, and will yet show more gloriously, his mercy to the natives of India. He believes that India is on the eve of receiving large blessings—a large number of manifest tokens, both spiritual and providential, combining to induce in him this belief and expectation, and he hopes to be present to witness and share in the joy in their manifestation. He believes that he has yet strength to labour. He knows the language as well as most of his brethren there; by practice and experience he is prepared for any branch of mission work. Preaching to the heathen, spiritual superintendence of converts, the instruction of the young, the training of evangelists and native pastors, and the preparation of books and tracts in the Bengali language, are duties to which our honoured brother still feels himself equal to perform.—*The Freeman*.

HOW THE BEST MEN ARE MADE.

(From the Rev. J. Clifford's address at the opening of the Baptist Union.)

Christ is making the purest and best men on the earth. No land has reared more men of marked

moral power than our own; and, notwithstanding all our faults, no country has in modern times given Christianity so fair and thorough a trial. Our chief distinction is the number of men amongst us pervaded with purity, who will not take a bribe, whose eyes flash out contempt of all meanness, who "stand four square to all the winds that blow," and who are patterns of transparent and real goodness. Of course if you take your ideas of Anglo-Saxon life from the newspapers, you will deem this an exaggerated claim: for nothing of necessity is more one-sided and incomplete than a newspaper as a picture of the life of an age. It can chronicle politics and war, perhaps the filth of divorce courts, and the triumphs of depravity; but what is it to know of the many families of high culture and courage, living in the love of God and of their neighbours, breathing an atmosphere of purity and kindness, and dispensing blessing every day? What can it tell of the hidden worth of the nation? Enter the pillared hall of the nation's biography; mark the statues erected there within the last few years! See the good Dean Alford, his robes of fleckless white, his heart of fearless courage, his teeming activity that never knows repose, his spirit "touched to finest issues" by the grace of Christ. And near him stands our own honoured Noel, with a grace of manner unexcelled, a deep-toned spirituality lighting up his face that forces us to think at once of his Master, a conscience sensitive as the apple of the eye, a perfect Christian gentleman, a lover of all good men, and a faithful servant of Jesus Christ. And next him may come George Hughes, a village squire, brave, manly, and God-fearing; and hard by the form of Walter Powell, at once a thorough business man and a thorough Christian, with a high standard of principle in the one and of devotion in the other; and Thomas Guthrie, of tenderest compassion, weeping o'er a city's sins and healing a city's sorrows; and his friend Norman Macleod; and Thomas Wright Matthews, brave as a lion, gentle as a woman, gifted in many ways, but most in the perception and enjoyment of the love of God in Christ. A few paces farther bring us to Frederick Maurice, as remarkable for his humility as for his thorough love of truth and enthusiastic devotion to the Eternal Son of God; and by his side that ceaseless worker and beautiful spirit, James Hamilton; and beyond, massive Chalmers, of whom John Mackintosh, himself of royal lineage, said, "I cannot conceive of a wiser, greater, or better man. Every part of his character was colossal; he had the heart of twenty men, the head of forty, and the energy of a hundred!" Who are these men, and whence come they, and all their illustrious brethren? Who is at once the type and spring of their excellence, the source of all their nobility of character? Who are they? These are they who have already taken the crown of their manhood, and, bowing in lowliest humility before the Nazarene, have cast it at His feet, crying, "Thou art worthy to receive honour and glory for ever."

And will any one say that the spirit of self-denial is ceasing from amongst us, and enthusiastic devotion to the welfare of souls on the wane? On the wane! Why in no respect is this fifth gospel more exactly parallel with the first, which tells how He bare all our infirmities and carried our sicknesses. Never were so many men moved with compassion as now. It is the spirit of the time, affecting alike theology and law, institutions and individuals. Never did the flame of zeal burn brighter, or enthusiasm lead to greater hazard for the love of God and souls. In no age had the Saviour so many missionaries ready to risk their lives for His gospel, so many soldiers prepared to die in fighting His battles. We admit mixtures of motive, we allow for impurity of aim; and then we have residue so marvellous that were we not accustomed to it as we are to the shining of the sun it would astonish us as one of the chief wonders of the world.

What have our ears heard, and our eyes seen within the last few months? A man belonging to a great brewing family, the prospective head of a most prosperous business, with the most brilliant future opening before him, is brought into contact with Christ; sees Him, feels His power, is made alive to His claims, and forthwith gives up his share of the lucrative trade, and devotes himself to evangelistic work in the East end of London. Paul's sacrifice was not more clear and complete than his; and this has taken place not eighteen centuries ago, but in this year of grace 1873. And what shall we more say; for the time would fail us to tell of the delivery of God's message to Low

London day by day, by poor Bible women, of Mary Lyon and Fidelia Fiske, of Agnes Jones, of the Countess of Stolberg and her hospital, George Muller and his orphan asylum, Edward Denison, Thomas Wright, Duncan Matheson, and a host of others who by faith in the Lord Jesus have wrought out a blessed ministry of love to men, exhausted themselves in acts of self-denial, and labours of compassion; and whose works shine like a river of stars athwart the heavens of the Church. Would faith in a "stream of tendency," in the "not ourselves" which "makes for righteousness" exercise such a wondrous power over the affections, rule out selfishness, and rule in a love as large as the human need? I do not, I cannot believe it. I declare it to be a blushing injustice, a naked wrong done to fact, to deny that Christ Himself is the inspiration of self-denial, and holds the world from burying itself in the deep-dug grave of its own selfishness. This is the fifth Gospel, the present actual work of the Saviour, and it is assuredly the same in its character as that which graces and glorifies the pages of the first four.—*The Freeman*.

Miscellany.

—*The Advance*: The Social Evil.—It would be pleasant to ignore such topics in print, but the facts cannot be ignored, and newspapers that would form public opinion and secure the wisest legislation cannot well keep silence on such subjects as the experiment now being tried in St. Louis. Plainly, but with all possible delicacy, a friend thus points out what seem to him the fatal mistakes of the St. Louis system:

"To license houses or places of prostitution is to license prostitution and to dignify and throw a semi-respectability over the business. Very much of the average morality of mankind is the result of outside pressure—public opinion, expressed in many ways, but especially in laws, and the attitude of government toward certain practices. The *disrepute* of prostitution is diminished and the barrier against it removed in the case of thousands by having the practice recognized by law and regulated by the officers of the government.

"But the chief injury—and to me the fatal weakness—of the license system is this: The medical examination and oversight of courtesans removes the only restraint that holds back tens of thousands from the threshold of the strange woman, viz. the mortal fear of a loathsome disease. The St. Louis system advertises to the entire community, specially to boys, young unmarried men, and temporary sojourners at hotels, the fact that sexual pleasures may be had at will with almost no risk of detection or physical penalty. No one who has not mingled much with worldlings can guess or dream what a prodigious—almost irresistible—temptation such an announcement must place before many who compose the classes I have named.

"In a word, this plan will certainly multiply prostitution and fornication very greatly, draw to houses of ill-fame myriads of men who otherwise would not dare go there, familiarize the public with the idea of French morals—and these ideas cannot spread fast or far without corrupting family virtue and staining the purity of average womanhood.

"God in his wisdom has affixed the penalty of disease to the sin of prostitution. Disease—i. e. the fear of it—is nature's great preventive, and it is both unnatural and impolitic for government to step in and nullify a safeguard that nature has established. The fact that wife and children may suffer with him terrible consequences keeps many a husband from the door of hell in the shape of an assignation-house. And though it may not restrain all, it is still better that some innocent suffer in their bodies and lives than that a great barrier to immorality be removed.

"Finally I do not believe the medical license system will or can diminish the *ultimate aggregate* of physical disease and consequent suffering. By greatly increasing and popularizing illicit intercourse it will increase the amount of disease, in spite of local exceptions. The system with its *quasi* protection, must of necessity be confined to a few prominent centres—while its *results*, in this form of diminished caution, diminished shame, and increased familiarity with and appetite for unlawful indulgence, will spread far beyond the boundaries of city medical boards and examining committees.

—*The Freeman*: The President of the Spanish Republic has recently published an account of Italy and its capital, under the title of "Old Rome and New Italy." Castelar gives the following, which is evidently a genuine autobiographic stroke: "The emotions awakened by the first sight of Italy are enduring. I sprung joyfully to land, and if our prosaic age did not quarrel with outward manifestation of high sentiments I would have flung myself on my knees and kissed the earth." We are grateful for the following frank allusion to his earlier life, and to the passion and the despair which drove him in his manhood upon the journey to Italy which was the occasion of this book: "To see the Eternal City was long the dream of my existence, one of the most anxious desires of my heart. As a boy the Roman religion spoke to me of God, of immortality, of redemption, of all that enlarges the horizon of the soul, even to the infinite." Perhaps the chief interest of the book is in the writer's estimate of the Pontiff, whom he designates "the God of the Vatican." Having sketched his youth, his education, his early military career, Castelar, in these vivid sentences, presents to us the young man who is now, in his old age, the head of the Roman Church. "At last he renounced the military service, entered the Church, and applied himself to the duties of a preacher. His attractive figure, his majestic air, his prominent features, sweetened by a smile of the purest benevolence, his nervous and impressionable nature, the rather sickly sensibility of his temperament, the liveliness of his poetic imagination, the tone of his voice—the most mellow and sonorous I have ever heard—all these qualities secured him undoubted advantage as an orator, as one to be listened to and beloved by the multitude. Some still remember his nocturnal sermons in the public square, half-illuminated by torches, with a great crucifix on his shoulder; before him a discoloured skull, on which was burning a yellow candle, in his hands at one moment the benediction of the Church, at another the malediction, with truly tragic gestures; and on his lips an eloquence which charmed the Italian people because of its sentiment and poetry. . . . Pius IX. still preserves the poetic passion of his youthful years. He loves the fine arts, like almost all the princes who have sat on the chair of St. Peter. There is much grace in his conversation, much benevolence in his character, and in his voice all the charm of music. . . . He sometimes acknowledges that he has lost himself by his impetuosity. In such times he reproves himself with expressions of bitter irony, which fall from his lips on his oppressed heart. Irony and mockery are very remarkable in the conversation of Pius IX., touching even upon religious subjects. . . . Like all lovers of art, Pius IX. loves great emotions. His popularity and his triumphs delight him. I have beheld the Pope radiant with joy and satisfaction when receiving the homage of Catholic delegates from all nations—with the same sort of eagerness with which one expands the lungs after coming from a suffocating air, to inhale the freshness and oxygen of a healthy atmosphere. All pomp and luxury, tiaras studded with brilliants, mantles strewn with showers of pearls, rich and costly crosses, all the adornments of his exalted office enchant him, as jewels and fine attire do a lady of high society. I shall not exaggerate this quality—as Petrucci has done in his picture of Pius IX.—when I say that I observed how happy he looked when the crowd were pressing upon his steps and the Pontifical jewels shone on his majestic person. It is true that the wisest heads would be unsettled in such clouds of incense, at such servile adulation, the number of bishops which surround him, the Oriental court which attends him, the choirs which sing his praises, the varieties of music which fill the air with harmony in his honour, the pilgrims arrived from the most remote regions of the earth to hear the echo of his words—to catch the gesture of a benediction, the furtive shadow of a smile—the infinite homage which makes of the solitary old man of the Vatican more than a privileged and exalted mortal, a living god on the face of the earth!"

—The following is part of the letter written by Father Grassi (mentioned in our last) to the Cardinal Vicar of Rome. It is published at length in the *Freeman* of Oct. 17th: It is very rarely, in fact it scarcely ever happens, that an adult, who has a knowledge of the world, and has acquired a full development of his mental faculties, decides upon entering the priesthood in the Church of Rome. If the *Curia Romana* prescribed that no one should wear the religious gown, of whatever colour, or enter an ecclesiastical institution before that age in

which an individual may be the arbiter of his own affairs and of himself, that is, at least at the age, though as yet immature, of twenty-one years, we may be sure that the black cohorts over whom it exercises for ages its absolute and despotic empire would be much diminished if not altogether deserted.

This truth, well known to the Roman Curia, made it determine in time to erect establishments for novices, and seminaries, the names of which inform us how in those places, as a tender plant and almost sown, is the man predestinated to serve its objects, to form its militia, and maintain its doctrines. The child thrown within those walls by ignorant parents interested or deluded, everywhere is surrounded by teachers chosen to teach him in a given order of ideas and doctrines, by certain and determined books; void of all freedom, he grows in an atmosphere altogether artificial; time and habit make it a necessity to him to breathe this foul air, as water takes the hue of the vase in which it is placed.

One book alone I could not throw away, the Book of the Holy Scriptures. This is, I have always said to myself, the Book inspired by God: in it are contained the maxims of the Redeemer, the Acts of His Apostles; it therefore must be the touchstone that teaches to discern on which side is truth, and on which is error. I have read these pages with joy and love, and in them I have found conviction, strength, light, and life.

In them I have learned to know Jesus Christ as my only Saviour and Mediator, who shed all His blood to purge me from my sins. In them I have listened to the voice of the beloved Shepherd inviting me to Him for salvation; "believe in the Lord Jesus and thou shalt be saved," I felt often repeated to my heart while reading the Testament of Christ. Then I would think to myself, ought I to believe? Should I not work in order to believe? No; the Word of God would answer me: "Thou art saved by grace through faith; and that not of thyself, for it is the gift of God; not of works lest any man should boast." Then I would reflect: so the good works I have done, so many confessions, so many fastings, so many penances, so many masses, so much alms have not saved me? No; "Man is justified by faith without the deeds of the law." Oh! then I comprehended what Jesus did for me, I went to Him with my sin; to Him, inviting me and calling me saying; "Come unto me, weary and heavy laden, and I will give thee rest." I accepted Christ as the propitiation for my sins; as He who paid all for me, I believed in Him, and being justified by faith I have peace with God. Your Eminence, I am already saved. I have now (or already) eternal life. I feel it in my heart; I feel the witness of the Holy Spirit which says to me, I am the son of God. I feel I am saved, and this certainty of salvation within me is so strong that I am ready to seal this faith with my blood.

Who shall separate me from the love of Christ? shall tribulation? shall famine? shall persecution? shall death? No! neither death, nor life, nor height, nor depth, shall be able to separate me from the love of God, which is in Christ Jesus our Lord.

I have also examined the history of the Primitive Church of Rome, and I found that she had no other faith nor hope but that which I procured from the Holy Scriptures; yet how glorious was the witness of that church in Rome whose faith was spoken of throughout the whole world! How many glorious champions sealed this faith with their blood!

Then, by the grace of God I decided to abandon all that had been added to the Church of Christ in these latter times, corrupting it and rendering it material and worldly, and I return to the Church of the Catacombs, to the Church of the Martyrs, to the Primitive Apostolic Church in Rome. It is not I, therefore, who have seceded from the Church, but you have seceded from her.

Descend, O Pope, O Cardinals, O Bishops, from your chair, give way to Christ and his Holy Spirit, abandon that See which you have usurped, return to the ancient glories, to the ancient witnesses of which this Rome abounds, and then I will be with you; but as long as you persist in staying far from the true faith, and that you persist in your systematic opposition to the true and only Church of Christ, I leave you, I abandon you, for we ought to obey God rather than men.

Let us confront so much simplicity, so much facility, so much modesty, so much gentleness of precept, with the complicated organisation of the Church of the Popes, Cardinals, Archbishops, Bishops, Primates, Archdeacons and Monsignori,

with an affinity of privileges, attributions, jurisdiction, and supremacies. Let us, confront the poverty of the founder of Christianity and of his Apostles, with the excessive riches, the pomp and pride of the Roman Church, and instead of finding consonance and uniformity between them, we will find a continual antithesis! The latter is the negation of the former. Christ addressed Himself to the minds and the hearts of the people convincing and converting them by the divine precepts of the Sacred Scriptures, by exhortation and example in a holy life.

The Church of Rome only appeals to the senses by the pomps of its preparations, by elaborate music, by statues of the famous artists, and paintings of the most renowned painters.

In Holy Scripture there is no mention of mass, purgatory, indulgences, jubilees, or auricular confession; and such institutions have no cause to exist, for Christ has immolated Himself for the salvation of man. Yet for centuries they flourished in the Church of Rome; and for what object? It is painful to say so, but it is no longer a mystery to any one that such equipages have had and have no other object but to seize property and to become the arbiters of the mind and conscience of individuals.

TELEGRAPHIC NEWS.

London, Nov. 27th: Mr. Lusk read yesterday a letter from the Duke of Argyll in which it was stated that the prospects of the threatened rice-famine in Bengal look rather more hopeful; under the circumstances the Lord Mayor has considered it unnecessary at present to open a subscription for relief of the sufferers.

America and Spain: Spain has notified her willingness to surrender the steamer *Virginus* and the survivors after their nationality is established. America, however, insists on unconditional surrender.—The Spanish official denial of the execution of British subjects referred to the alleged further executions. It is the case that sixteen British subjects were actually shot.—The bombardment of Cartagena has commenced.—Prince Leopold is better.

28th: The Tichborne trial has been resumed. American witnesses contradict the evidence of Lines (? John Luis).—A Russian loan of 15 millions sterling has been issued.

Paris, 28th: The members of the Right are greatly irritated at the fact of two Legitimist members being replaced by Moderates.—The intention of the Comte de Chambord to renounce his claims to the throne is contradicted.

London, 29th: Spain has agreed to restore the *Virginus* and surrender the survivors to America, and to submit the legality of the capture to a mixed tribunal. Should this tribunal decide that the capture was made illegally, Spain agrees to submit the question of damages to the arbitration of the sovereigns of any of the great powers.

30th: Advices from the Cape Coast have been received up to 8th inst. Colonel Festing had again attacked the Ashantees near Donquah on 3rd. Sir Garnet Wolseley was at Abakampa on the 15th. The Ashantees, after an obstinate struggle, had been utterly routed and had to retreat towards the river Prah. Lieutenant Eardley Wilnot was killed, and Colonel Festing, besides three other officers and forty men, were wounded. The assailants remain at Abakampa.—There has been a duel between General Manteuffel and Von Goeben, in which the latter was severely wounded.—The insurgents at Cartagena are vigorously replying to the bombardment. All the women and children have left the town.—The French steamer *Ville de Havre* has collided with another vessel and sunk. Two hundred and twenty-six persons were drowned.—American naval preparations continue without interruption; with the view to provide against the contingency of Spain's being unable to enforce the promised concessions.—The case for the prosecution in the Tichborne trial is concluded.—Obituary: Colonel Jenyns, C.B.

Berlin, 30th: The Government has summoned the Archbishop of Posen to resign his see.

Paris, 30th: The Republican General Letellier-Valaze, elected on the 17th instant, has been dismissed, and General Ducrot has resigned his seat in the Assembly.

London, December 2nd: The Duke of Argyll replied yesterday to Lord Northbrook's despatch of the 30th October. He states that experience has sufficiently proved that operations to commence in the ordinary processes for supplying the demand are unreliable as adequate to cope with the scarcity; he therefore places unreservedly by anticipation full powers in the Indian Government to act according to the best method in order to allay suffering. He approves of preference purchases and the prohibition of the export of rice. His Grace finally endorses the eulogy of ability and

energy of Sir George Campbell.—Further details of the disaster to the French steamer *Ville de Havre* have come to hand. The disaster occurred at night off the Azores; the vessel with which she collided was the ship *Loch Farm* of Glasgow: eighty-seven of the passengers, principally Americans, were saved.

3rd: Baron de Lesseps has addressed a letter to Earl Granville regarding the possibility of connecting the Russian railway system with the Anglo-Indian lines and thus abandoning the Orenburg-Tashkend route. The Baron projects a line further northwards through Ekanrinburg.—The duel between Generals Manteuffel and Von Goeben is contradicted.

Washington, 3rd: Congress reopened to-day. President Grant's message is friendly towards Spain, but denounces the misrule and excesses of the Cubans, which render it dangerous to continue relations with Spain and Cuba. The *Virginus* questions demand a satisfactory adjustment honourable to both nations. The message asserts that the financial position of the country is satisfactory, notwithstanding the late panic, and urges a thorough investigation of the currency question with the view to an early return to specie payments, and declares that the President would authorize banks to employ their reserves in time of pressure.

London, 4th:—The 42nd Highlanders sailed yesterday for the Cape Coast.—Roumania, replying to a communication from the Porte, insists on maintaining direct relations with foreign countries.—The Russian loan of £15,000,000 was subscribed for tenfold.—His Holiness the Pope is again indisposed.—The authorities at Santiago are ready to surrender to America the steamer *Virginus* and the prisoners.

PASSENGERS SAILED.

Per P. and O. Str. China, December 1st:
For Southampton.—Mr. John Cockburn; Mr. J. H. Atkinson; Mr. L. Gulzmer; and Mr. Dorsing.

For Brindisi.—Col. and Mrs. Field; Dr. Graham; Mr. W. Nixon; Mr. H. E. Bright; Mr. Barton; Mr. Ward; Capt. F. G. Millar; Mr. R. M. Edwards; Mr. Pout; and Capt. A. F. P. Harcourt.

For Venice.—Mr. R. M. Maxwell; Lieut.-Col. and Mrs. Elliott; Mr. F. Haddon; Capt. Blar, R.E., and child; Mr. R. Ellis; Mr. Webber; and Col. Hume.

For Suez.—Lieut.-Col. and Mrs. Mylne and child; Mr. Ross; and Mr. W. H. Tyrrell.

Per Str. Strathclyde, December 1st:
For Liverpool.—Dr. and Mrs. Brake and three children; Miss Bruce; Mr. and Mrs. Clarkson; Mrs. Lord; and Mr. Sharpe.

Per Str. India, December 2nd:
For Genoa.—Major Vanrenen; Mr. H. G. Freeman; Mr. O. D. Costonge; Mrs. Lunedi and child; Mr. D. P. O. Rellay and three deck passengers.

PASSENGERS ARRIVED.

Per Str. Teviot, November 29th:
From London.—Mrs. Scott; Mrs. and Miss Hands; Capt. Smith; Mr. and Mrs. and Miss Lennox; Capt. and Mrs. Jacob and child; Mrs. Taylor and child; Mr. Page; Lieut. Welman; Mr. and Miss Anderson; Mr. Wood; Mr. and Mrs. Smeaton; Mr. and Mrs. Duthie and three children.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

BIRTH.

JOYNT—Nov. 4th, at Kingstown, Dublin, the wife of C. Joynt, Esq., M.D., of a son.

MARRIAGES.

HYSLOP—BINGHAM—Nov. 29th, at Poona, at St. Mary's Church, by the Rev. George Watson, Robert Maxwell Hyslop, Lieutenant, Royal Engineers, to Constance Mary Henrietta, third daughter of Col. George W. Powlett Bingham, C.B.

GULLIVER—GILMAN—Nov. 29th, at St. Thomas's Cathedral, by the Rev. W. Maule, Chaplain, St. John's Church, Upper Colaba, Rev. Edward Hale Gulliver, to Esther Georgina Gilman, fourth daughter of Ellis J. Gilman, Esq., of 14, the Boltons, London.

DEATH.

HEAD—At Mazagon, on the 3rd Dec., William James, the beloved son of Mr. and Mrs. J. Head, B.I.S.N. Company, aged 12 months and 18 days.

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